

3
A brief and Easie

EXPLANATION
OF THE
SHORTER CATECHISM,
Presented

By the Assembly of Divines
at Westminster to both Houses of
PARLIAMENT:

And

By them Approved.

Wherein, the meanest Capacities
may in a speedy and easie way be
brought to understand the Principles
of RELIGION.

*In imitation of a Catechism formerly Published
by Mr Herb. Palmer. B. D. and
late Master of Queens College.*

By JOHN WALLIS D. D.

The fifth Edition.

LONDON,

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1648.





To the
R E A D E R.

Christian Reader.



Thou hast here presented to thee a Brief Explanation of the shorter Catechisme, composed by the Assembly of Divines at Westminster. and by them presented to both Houses of Parliament: Which being in a method somewhat unusual, I thought it requisite to give thee this brief account of it.

Thou hast seen per haps a Catechism, heretofore published a like forme, by that Godly, Learned and Reverend Divine now with God, M. Herbert Palmer: Which form, though somewhat unusuall, was apprehended by him as very usefull and was accordingly entertained with great approbation. It was his earnest desire (as is well known) that the Assemblies Catechism (intended for publick use) should be published in a like forme, either by themselves or (at least) by some private hand; and was justly resolved to have done it himself, had God afforded him selfe to see that Catechism fully finished. For which cause together with that intimate acquaintance I had with him, I was the rather perswaded you to undertake that wherein he was by death prevented, as well as accomplish his desires was to gratifie those who from the use of it may receive benefit.

The Questions and Answers of the Assemblies Catechisme (together with the texts of Scripture by them annexed for the proofs of it) I have preserved entire without any variation. In composing whereof the Assembly was careful that all the Answers might be intire sentences of themselves without depending for their sense upon the foregoing Questions,

TO the READER.

tion, being indeed so many distinct aphorismes, containing briefly the ground of Christian Religion: so that the learner is not necessitated to charge his memory with the Question: that he may understand the Answer; nor is there the like danger, as in many others Chatechismes, of confounding their understandings by misapplying the Answer to a wrong Question. Their Questions also are so framed, that any one of them may be asked singly and distinctly, without dependance on the Question foregoing.

That which I have done in it, is only the adding of those shorter Questions, which are answered by Yes, or No, standing directly opposite to them, whereby several particulars of the larger answer are distinctly pointed to, & briefly explained to the apprehension of weak capacities, which they would be apt either not to observe, or not to understand, if they did only learn that large Answer by rote. All which is done without charging the learners memory; for to answer these short Questions, is not so much an exercise of the memory, as of the judgment, being able to distinguish between the truth and falsehood, assenting to the one and denying the other; Yea, the memory is much helped by it, their being nothing in the general Answer but what they are put in minde of by some of the questions. In the use of it, especially for weak capacities, the Instructor may first rehearse the main Question, without expecting a present Answer thereunto, till he have asked all the shorter Questions belonging to it, and received Answers to them; then repeating the main Question, the learner will be the better able to give the general Answer to the whole when he hath already assented to all of it by parts. Yet the judicious instructor is not limited, but that if need be he may vary from it, either in method or matter, by addition, omission, or alteration, as he see occasion. If thou receive any good from these endeavours, let God have the glory, and he shall have his end, Who is,

Thine in Christ Jesus,



**A brief Explanation of the shorter
CATECHISM, Presented by the
Assembly of Divines at *Westmin-*
ster, to both Houses of
*Parliament.***

Quest. 1.

W *What is the chief end
of man?*

Is it to seek him-
self or make himselfe
great?

Or, To enjoy the profits or
pleasures of the world?

Or, Is it to glorifie God
and injoy him for ever?

*2 Q. What rule hath God given
to direct us how we may glorifie
and enjoy him?*

Can we receive sufficient
direction from our own wil-
dom or the light of nature?

Or, From Gods works of
creation and providence on-
ly?

Or, Is the Word of God
the only rule?

Or, Must we daily expect
new revelations from hea-
ven?

Is that the Word of God
which is contained in the
Seri-

A. Mans chief end is
to glorifie God *a*, and
to enjoy him for *b* e-
ver. *a* *1 Car.* 10. 31.
Rom. 11. 36. *b* *Pf.* 37.
24, to the end.

2 A. The Word of
God, which is con-
tained in the books
of the Old and
New Testament *c*, is
the only rule to direct
us how we may glori-
fie and enjoy him *d*.
e *2 Tim.* 3. 16. *Eph.* 2.
20, *d* *1 Job.* 1, 2, 3, 4.

2 *A brief Explanaton of*
 Scriptures of the Old and
 New Testament ?

Or, Some what else ?

3 Q. *What do the Scriptures principally teach ?*

Do they teach us what man is to beleve concerning God ?

And, What duty God requires of man ?

Yes

No

Yes

Yes

3 A. The Scriptures principally teach what man is to believe concerning God, and what duty God requires of man
2Tim. 1. 13. & 3. 16

4 Q. *What is God ?*

Hath God a body or bodily parts ?

Or, Is he a spirit without body or bodily parts ?

Is God infinite in being ?

Without any bounds of place, time, or perfection.

Or, Is he infinite as all creatures are ?

Is God eternal in being, without either begining or ending ?

Or, Had he a beginning as all creatures have ?

And, Shall he never have an end ?

Is God unchangeable ?

Or, Is he subject to change as creatures are ?

Is God infinite in wisdom ?

Knowing all things ?

And, Doing all things wisely ?

No

Yes

Yes

Yes

No

Yes

No

No

Yes

No

Yes

Yes

Yes

4 A. God is a Spirit, infinite, eternal, and unchangeable in his being^k, wisdom^l, power^m, holinessⁿ, goodness and truth^o. *f Job. 1. 24. g Job. 11. 7 8, 9. h Ps. 2. i Jam 1. 17. k Ex. 3. 14 l Psa. 147. 5. m Rev. 4. 8 n Rev. 15. 4. o Ex. 34. 6, 7.*

the Assemblies shorter Catechism.

| | |
|---|-----|
| Or, Can there be some- what which he knows not? | No |
| Or, Doth he want wis- dom in some things? | No |
| Or, At some times? | No |
| Is God almighty or in- finite in power? | Yes |
| Is he able to do all things? | Yes |
| Or, Is it somewhat too hard for him? | No |
| Is God infinite in holi- nesse? | Yes |
| Or, Is there any sin in him? | No |
| Or, Doth he allow any to sin? | No |
| Is God infinite in justice? | Yes |
| Is he just in all things and at all times? | Yes |
| Or, Is there any unjustice or unrighteousnesse in him? | No |
| Is God infinite in good- nesse? | Yes |
| Is he good in himself? | Yes |
| And, The Authour of all good in the creatures? | Yes |
| Is God infinite in truth? | Yes |
| Is it not possible for him to lie? | No |
| Nor to erre, or be de- ceived? | No |
| Is God eternal and un- changeable in all these per- fections? | Yes |
| And, Is it impossible for him to be otherwise? | Yes |

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Scriptures of the Old and New Testament ?

Yes

Or, Some what else ?

No

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And, What duty God requires of man ?

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Yes

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No

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Yes

Or, Had he a beginning as all creatures have ?

No

And, Shall he never have an end ?

No

Is God unchangeable ?

Yes

Or, Is he subject to change as creatures are ?

No

Is God infinite in wisdom ?

Yes

Knowing all things ?

Yes

And, Doing all things wisely ?

Or, Yes

4 A. God is a Spirit, infinite, eternal, and unchangeable in his being, wisdom, power, holiness, goodness, and truth.
Job. 1. 24. Job. 11. 7 8, 9. h Ps. 2. i Jam 1. 17. k Ex. 3. 14 l Psa. 147. 5. m Rev. 4. 8 n Rev. 15. 4. o Ex. 34. 6, 7.

the Assemblies shorter Catechism.

| | |
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| And, Is it impossible for him to be otherwise ? | Yes |

Is God a Spirit, infinite, eternal and unchangable in his being?

Yes

And, Is he infinite, eternal and unchangable in his wisdom?

Yes

And, In his power?

Yes

And, In his holinesse?

Yes

And, In his justice?

Yes

And, In his goodnesse?

Yes

And, In his truth?

Yes

Q. Are there more Gods then one?

Were not those gods, which the Heathen worshipped as gods?

No

Is the living and true God the only God?

Yes

Q. How many persons are there in the Godhead?

Are there three persons in the Godhead, the Father, the Son, and the holy Ghost?

Yes

Or, Are there more then three?

No

Or, Fewer?

No

Is the Father God?

Yes

Is the Son God?

Yes

Is the holy Ghost God?

Yes

Are there three gods?

No

Or, Are these three one God?

Yes

Are they the same in substance?

Yes

Or, Divers?

No

Are they equal in power and glory?

Or, Yes

5 A. There is but one only the living and true God

p Deut. 6. 4. Jer. 10. 1

6 A. There are three Persons in the Godhead, the Father, the Son, and the holy Ghost, and these are one God, the same substance, equal in power and glory

91 Job. 5. 7. Mat. 28. 1

Or, Is one more powerful
then another?

No

Or, More glorious then
another?

No

7 Q. What are the decrees
of God?

Are they his eternal pur-
pose, whereby he hath fore-
ordained whatsoever comes
to passe?

Yes

Or, Doth somewhat come
to passe which God hath
not decreed?

No

Or, Otherwise then he
hath decreed?

No

Are the decrees of God e-
ternal?

Yes

Doth God purpose orde-
cree nothing now but what
he hath purposed from all
eternity?

No

Do not the alterations
in the creatures accasion an
alteration in Gods purpo-
ses?

No

Nor proceed from such
an alteration?

No

Or, Hath God from all e-
ternity, by an unchangeable
decree, foreordained those
alterations?

Yes

Hath God foreordained
all things for his own glo-
ry?

Yes

Or, Doth something come
to pass which doth not serve
to his glory?

No

Or,

7 A. The decrees
of God are, his eter-
nal purpose, accord-
ing to the counsel of
his will, whereby for
his own glory, he
hath foreordained
whatsoever comes to
pass. *r Eph. 1. 4. 11.*
Rom. 9. 22, 23.

Or, Which was not intended by him for that end?

No

Was God moved to make such decrees by any thing without himself?

Or, Was it meerly according to the counsel of his will?

No

8 Q. How doth God execute his decrees?

Yes

Is the work of creation an execution of Gods decrees?

Yes

And, The works of providence?

Yes

Or, Doth God bring to passe somewhat therein, which was not before decreed?

No

9 Q. What is the work of creation?

Is it Gods making all things of nothing in the space of six dayes?

Yes

Or, Was there somewhat which God made not, of which other things were made?

No

Doth God make all things by the word of his power, without the use of instruments?

Yes

Did God create any thing sinful or amisse?

No

Or, Was all very good?

Yes

8 A. God executes his decrees in his works of creation, and providence.

9 A. The work of creation, is Gods making all things of nothing, by the word of his power in the space of six dayes, and all very good. *Gen. 1. He made the heaven and the earth, and the sea, and all that therein is, in six dayes, and the world was very good.* *Gen. 1. 3.*

10 Q. How did God create
man?

Did God create man
both male and female after
his own image?

In knowledge, rightous-
ness and holiness?

And, Had he dominion o-
ver the creatures?

11 Q. What are Gods works
of providence?

Doth God preserve and
govern all his creatures?

And, All their actions?

Or, Is there somewhat
which standeth not in need
of his preservation?

Or, Which is exempt from
his government?

Is God most holy, wise
and powerfull in all his acts
of providence?

Or, Is there any want of
holiness therein?

Or, Want of wisdom?

Or, Of power?

12 Q. What special act of
providence did God exercise
toward man, in the estate
wherein he was created?

Did God enter into a Co-
venant of life with man?

Upon condition of perfect
obedience?

Or, Absolutely without a-
ny condition.

Had

10 A. God created
man male and female
after his own image,
in knowledge, righte-
ousness and holiness,

Yes with dominion over
the creatures. ¹ Gen.

Yes 1. 26, 27, 28. Col. 3.
10. Eph. 4. 24.

11 A. Gods works
of providence are,
his most holy ^u,
wise ^x. and power-
ful preserving ^y, and
governing all his
creatures, and all
their actions ^z. ^u Psal.

Yes 147. 17. ^x Ps. 104. 24.
Isa. 28. 29. ^y Heb. 1.

No 3. ^z Psal. 103. 19.
Mat. 10. 29, 30, 31.

No

12 A. When God
had created man, he
entered into a Cove-
nant of life with
him, upon condi-
tion of perfect obe-
dience, forbidding
him to eat of the
tree

No

Had he liberty to eat of the tree of knowledge of good and evil?

Or, Was he forbidden to eat of it?

And, That upon pain of death?

13 Q. Did our first parents continue in the state wherein they were created?

Or, did they fall from it by sinning against God?

Were they not confirmed in innocency?

Were they forced to sin?

Or, Were they left to the freedom of their own wills?

14 Q. What is sin?

Is any transgression of Gods Law a sin?

And, Any want of conformity to it?

Even in the smallest matters?

Or, Only some grosse transgressions?

15 Q. What was the sin whereby our first parents fell from the estate wherein they were created?

Was it their eating the forbidden fruit?

Or, Was it some other sin?

16 Q. Did all mankind fall in Adams first transgression?

Did

tree of knowledge of good and evil upon pain of death. ²Gal.

Yes 3. 12. Gen. 2. 17.

Yes

Yes

No

No

Yes

13 A. Our first parents being left to the freedom of their own will, fell from the state wherein they were created, by sinning against God. ²Gen. 3. 6, 7, 8, 13. Ecc. 7. 29.

14 A. Sin is any want of conformity unto or transgression of the Law of God. ^b 1st Job 3. 4.

Yes

No

Yes

No

15 A. The sin whereby our first parents fell from the estate wherein, they were created, was their eating the forbidden fruit. ^c Gen. 3. 6. 12.

16 A. The Covenant being

| | | |
|--|-----|--|
| Did Christ fall as well as others? | No | being made with <i>Adam</i> not only for himself, but for his posterity, all mankind descending from him by ordinary generation, |
| Or, those that descended from <i>Adam</i> by ordinary generation? | Yes | Yes |
| Did they all all sin with <i>Adam</i> in his first transgression? | Yes | Yes |
| And, Fall with him therein? | Yes | Yes |
| Was the Covenant made with <i>Adam</i> for his posterity as well as himself? | Yes | Yes |
| Or, For himself only? | No | Yes |
| 17 Q. Into what estate did the fall bring mankind? | Yes | 17 <i>A.</i> The fall brought mankind into an estate of sin and misery <i>c. e Romo. 5. 12.</i> |
| Into an estate of sin? | Yes | Yes |
| And, Of misery? | Yes | Yes |
| 18 Q. Wherein consists the sinfulness of that estate wherein to man fell? | | 18 <i>A.</i> The sinfulness of that estate wherein to man fell, consists in the guilt of <i>Adams</i> first sin, the want of original righteousness, and the corruption of his whole nature, |
| Is man guilty of <i>Adams</i> first sin? | Yes | Yes |
| And, Doth he want original righteousness? | Yes | No |
| Or, Doth man still retain that righteousness wherein he was created? | No | Yes |
| Is there a corruption of his whole nature? | Yes | No |
| Or, Is some part undefiled? | No | Yes |
| Is that which is commonly called original sin? | Yes | Yes |
| Do all actual transgressions proceed from it? | Yes | Yes |
| And, Are they part of the sinfulness of mans condition? | Yes | Yes |

19 Q. What is the misery of that estate whercinto man fel?

Have all all mankind by their fall lost communion with God?

And, Are they under his wrath and curse?

Are they made liable to all the miseries of this life?

And, To death it self?

Doth death put an end to all their misery?

Or, Are they liable to the pains of hell for ever?

20 Q. Did God leave all mankind to perish in the estate of sin and misery?

Or, Doth he deliver all mankind out of it?

Or, Hath he elected some to everlasting life?

From all eternity?

And, Was it out of his meer good pleasure?

Or, Because of something foreseen in them, moving him thereunto?

Doth God deliver them out of the estate of sin and misery, and bring them into an estate of salvation?

Are they thus delivered & saved by the first Covenant (which was the Covenant of works) upon their perfect obedience?

19 A. All mankind,

their fall lost communion

on with God, are

under his wrath

curse^h, & so made

able to all miseries

this life, to death

it self, & to the pains

of hell for ever.ⁱ *Gen.*

8. 10. Eph. 2. 2, 3. Gal.

3. 10. Lam. 3. 39. Rom.

6. 29. Mat. 25. 41.

20 A. God having

drawn them out of his meer good

pleasure from all

eternity elected some

to everlasting life^k, &

to enter into a covenant

of grace, to deliver

them out of the estate

of sin and misery, and

to bring them into a

estate of salvation by

a Redeemer^l. *k Eph.*

1. 4. Rom. 3. 20, 21, 22.

Gal. 3. 21, 22.

Or, Did God enter into a
covenant of grace to deliver
mankind save them by a Redeemer? *Yes*

21 Q. *Who is the Redeemer
of Gods Elect?*

Is the Lord Jesus Christ the
only Redeemer of Gods e-
lect? *Yes*

Or, Is there any other Re-
deemer? *No*

Is not he the eternal Son
of God? *Yes*

And, Did he become man? *Yes*

Is he both God and man? *Yes*

Are there two distinct na-
tures in Christ? *Yes*

And, Two distinct persons? *No*

Or, Two distinct natures
and one person? *Yes*

And, Doth he continue so
to be for ever? *Yes*

22 Q. *How did Christ, being
the Son of God, become man?*

Did Christ the Son of God
become man, by taking to
himself a true body and a
reasonable soul? *Yes*

Or, Had he a body without
a soul? *No*

Or, A soul without a body? *No*

Was he conceived and born
in an ordinary way as o-
thers are? *No*

Or, Was he conceived by
the holy Ghost in the womb
of the Virgin Mary, and
born of her? *Yes*

Was

21 A. The only Re-
deemer of Gods elect
is the Lord Jesus
Christ^m, who being
the eternal son of God
became manⁿ, and so
was, and continueth
to be God and man in
two distinct natures,
and one person fore-
ever^o. m 1 Tim 2, 5, 6.
ⁿ Jo. 1. 14. Gal. 4. 4. ^o Ro.
95., Luke 1. 35. Col. 2.
9. Heb. 7. 24. 25.

22 A. Christ the Son
of God became man,
by taking to himself a
true body^q, and a rea-
sonable soule^q, being
conceived by the po-
wer of the holy Ghost,
in the womb of the
Virgin Mary, & born
of her^r, yet without
sin^f. p Hib. 2. 14, 16. &
10. 5. q Mat. 26. 38.
^r Luke 1. 27. 31, 35, 42.
^f Gal. 4. 4.

Was he conceived and born
without sin?

Yes

Or, Was he conceived and
born in sinne as others
are?

No

23 Q. What Offices doth
Christ execute as our Redec-
mer?

Doth he execute the office
of a Prophet?

Yes

And of a Priest?

Yes

And of a King?

Yes

Did Christ execute these
offices in his estate of humi-
liation?

Yes

And, In his estate of exal-
tation?

Yes

24 Q. How doth Christ
execute the office of a Pro-
phet?

In revealing to us the will of
God for our salvation?

Yes

Or, Is there any thing ne-
cessary for our salvation
which he hath not revealed?

No

Doth he reveal this by his
Word and Spirit?

Yes

Or, Only by his Word with-
out the Spirit?

No

25 Q. How doth Christ ex-
ecute the office of a Priest?

In his once offering him-
self a sacrifice to satisfie di-
vine justice?

Yes

And, To reconcile us to
God?

Yes

Or, Was he offered up by
some

23 A. Christ as our re-
deemer, executes the
offices of a Prophe-
t of a Priest, and of
a King, both in his
estate of humiliatio-
& exaltation. *Act.*

21, 22. *Hab.* 12. 25. *Wh*

2 *Co.* 13. 33. *Heb.* 5. 5.

7. & 7. 25. *Pf.* 2. 6. 1/

6, 7. *Mat.* 21. 5. *Pf.*

8, 9, 10, 11.

24 A. Christ execu-
teth the office of
Prophet, in revealing
to us by his word and
Spirit the will of God
for our salvation

2 Joh. 1. 18. *1 Pet.* 1. 1

11, 12. *Joh.* 15. 15.

20. 31.

25 A. Christ executes
the office of a Priest
in his once offering
up of himselfe a sa-
crifice to satisfie di-
vine justice w,

some other against his will

No

reconcile us to God *x*,
and in making continu-

Was he not offered up a sacrifice more then once?

No

ual intercession for
us *y*, w *Heb.* 9. 14.

And, Is he to be offered up no more?

No

x Heb. 2. 17. *y Heb.* 7.
24, 25.

Or, Doth his once offering up himself a sacrifice suffice to satisfy divine justice and reconcile us to God?

Yes

Did not Christ make intercession for us?

Yes

And, Doth he continue so to do?

Yes

Or, Hath he finished his intercession together with his sacrifice?

No

And, Is that a part of his Priestly office?

Yes

26 Q How doth Christ execute the office of a King?

Doth he subdue us to himself?

Yes

Or, Do we submit to him meely of our own accord?

No

Or, Are we by nature enemies to him?

Yes

And, Doth he rule and govern us?

Yes

Or, Permit us to do what we list?

No

Or, Suffer us to remain rebellious?

No

Doth he defend us?

Yes

And, Restrain all his and our enemies?

Yes

And, Conquer them?

Yes

Or, Doth he leave us exposed

26 A. Christ executeth the office of a King, in subduing us to himself *a*, in ruling *a*, and defending us *b*, and in restraining and conquering all his and our enemies *c*.
z Act. 15. 15, 16. *a Isa.* 33. 22. *b Isa.* 32. 1, 2. *c I Cor.* 15. 25, *Pf.* 1, 10.

sed to dangers, and let us shift
for our selves ?

No

Or, Suffer our enemies to
do what they list ?

No

Or, Leave them unconquered,
and suffer them finally to
prevail against him ?

No

Or, Against us ?

No

And, Are all these parts of
his Kingly office ?

Yes

27 Q. Wherein did Christs
humiliation Consist ?

Was it any abasing of
Christ to be born ?

Yes

Especially in a low condi-
tion ?

Yes

Was he made under the
Law ?

Yes

Or, Exempted from sub-
jection to it ?

No

Was he freed from the mi-
sery of this life ?

No

Or, Did he undergo them ?

Yes

And, The wrath of God ?

Yes

Did they suffer death ?

Yes

An ordinary natural death ?

No

Or, Did he undergo the
curled death of the crosse ?

Yes

Was he buried ?

Yes

And, Did he rise again im-
mediately ?

No

Or, Did he continue under
the power of death for a time ?

Yes

And, Were all these things
parts of Christs humiliation ?

Yes

28 Q. Wherein consisteth
Christs exaltation ?

Doth

27. A. Christs humi-

liation consisted

his being born, and

that in a low condi-

tion d, made unde

the law e, undergoin

the miseries of thi

life f, the wrath o

God g, and the curse

death of the crosse

in being buried i, and

continuing under th

dominion of deat

for a time k, d Luk. 1

e Gal. 4. 4. f Heb. 11

2, 3. Isa. 53. 2, 3

g Luk. 22. 44. Mat

27. 46. h Phi. 2. 8

i I Cor. 15. 3. k A. 1

24, 25, 26, 27. 31.

28 A. Christs exal-

tation consisteth

Doth he continue still in the grave, and under the power of death?

No

Or, Did he rise againe from the dead the third day?

Yes

Was he to continue still on the earth after his resurrection?

No

Or, Did he ascend up into Heaven?

Yes

And, Sit at the right hand of God the Father?

Yes

And, Shall he remain there for ever?

No

Or, Shall he come to judge the world at the last day?

Yes

Or, shall he come again before that time?

No

And, Are all these parts of Christs exaltation?

Yes

29 Q. How are we made partakers of the redemption purchased by Christ?

By the effectual application of it to us by his holy Spirit?

Yes

Or, May it be effectually applied to us without the Spirit?

No

Or, Can they be partakers of it to whom it is not applied?

No

30 Q. How doth the Spirit apply to us the redemption purchased by Christ?

By working faith in us?

Yes

And, Thereby uniting us to Christ in our effectually calling?

Yes

Or,

He is rising againe from the dead on the third day 1, in ascending up into heaven 3, in sitting at the right hand of God the Father, and in coming to judge the world at the last day o. 1 I Cor. 15. 4. in Mar. 16. 19. in Eph. 1. 20. o Act. 1. 11. and 17. 31.

29 A. We are made partakers of the redemption purchased by Christ, by the effectually application of it to us by his holy Spirit 9. q Tit. 3. 5, 6.

30 A. The Spirit applies to us the redemption purchased by Christ, by working faith in us 7, and

B 2 thereby

Or, May all this be done
without the Spirit?

No

thereby uniting us to

Christ in our effectual
calling s. r *Eph. 1. 1*

14. Job. 6. 37, 38
Eph. 1. 8. f Eph. 3. 1

1 Cor. 1. 9.

31 Q. What is effectual
calling?

Is it the work of Gods
Spirit?

Yes

31 A. Effectual call-
ing is the work of
Gods Spirit, where

Doth the Spirit of God
therein convince us of our
sinne?

Yes

by convincing us of
our sinne and mis-
ery

And, Of our misery?

Yes

Or, Be those effectually cal-
led who are never thus con-
vinced?

No

enlightening our
mindes in the know-
ledge of Christ, and
renewing our wills

Doth he enlighten our
mindes in the knowledge of
Christ?

Yes

he doth perswade and
enable us to embrace

And, Renew our wills?

Yes

Jesus Christ freely
offered to us in

Or, Do our mindes remain
as blinde, and our wills as
perverse as they were before?

No

Gospel y. t 2 *Tim. 1*
9. 2 Thes. 2 13, 14

Or, Can this be wrought
without the Spirit?

No

u *Act. 2. 37. W Act. 26. 18.*

And, Doth the Spirit by all
this perswade and enable us
to embrace Jesus Christ free-
offered to us in the Gos-
pel?

Yes

x *Eze. 36. 26, 27.*
y *Job. 6. 44, 45.*
Phil. 2. 13.

Or, Do we remain notwith-
standing all this, unwilling?

No

Or, Unable?

No

Or, Can we be thus per-
swaded or enabled without
the Spirit?

No

us 32 Q. What benefit do they
ecture that are effectually called par-
I. 1 take of in this life?

7, 30 Do they in this life partake
of Justification?

3. 1 And, Adoprtion?

And, Sanctification?

I ca And, The several benefits
rk which in this life do either
here accompany, or flow from
them?

us 33 Q. What is Justification?
mise Doth God therein pardon
g ou all our sins?

ow. Or, Only some of them?

and Or, Be we still accounted
ils x guilty?

e and And, Doth he accept us as
prace righteous in his sight?

reely For our own merits or sa-
n th tisfaction?

m. 1 Or, Only for the righteouf-
14 nesse of Christ imputed to us,

AB and received by faith alone?

. 26 Or, May we obtain it with-
45 out faith?

Or, By faith and works to-
gether?

And, Is all this an act of
Gods free grace?

Or, Can we merit or deserve
it from God?

At least in part?

2 A

Yes

Yes

Yes

Yes

Yes

No

No

Yes

No

Yes

No

No

Yes

No

No

32 A. They that are
effectually called do
in this life partake of
Justification z. Adop-
tion a, Sanctification,
and the several bene-
fits which in this life
do either accompany
or flow from them b.
z Rom. 8 30. a Eph .1.
5. b 1 Cor.1. 26,30.

33 A. Justification
is an act of Gods free
grace, wherein he
pardoneth all our
sins c, and accepteth
us as righteous in his
sight d, only for the
righteousnesse of
Christ imputed to use,
and received by faith
alone f. c Rom. 3. 24,
25. and 4. 6, 7, 8.
d 2 Cor. 5. 19, 21.
e Rom. 5. 17, 18, 19.
f Gal. 2. 16. Phil. 3. 9.

34 Q. What is adoption ?

Are we thereby received into the number of the sons of God ?

Yes

And, Have a right to all their priviledges ?

Yes

And, Is this an act of Gods free grace ?

Yes

35 Q. What is sanctification?

Are we thereby renewed after the Image of God ?

Yes

In the whole man ?

Yes

Or, Only in some part ?

No

Or, Do we remain unrenewed as before ?

No

And, Are we perfectly sanctified or renewed ?

No

Or, Inabled (by degrees) more and more, to die unto sin, and to live unto righteousness ?

Yes

Are we able of our selves to work this sanctification or renovation ?

No

Or, To merit it at Gods hands ?

No

Or, Is it a work of Gods free grace ?

Yes

39 Q. What are the benefits which in this life do accompany or flow from Justification, Adoption, and Sanctification ?

34 A. Adoption

an act of Gods

grace g, whereby

are received into

number, and have

right to all the pri

ledges of the son

God h .g 1 Job. 3,

h 7 Job. 1. 12. Rom. 8.

35 A. Sanctification

is the work of G

free grace i, where

we are renewed

the whole man at

the image of God

and are enabled mo

and more to die un

sin, and live un

righteousnesse l. i

Thes. 2. 13. k Eph. r

23, 24. i Ro. 6. 46.

39 A. The benefi

which in this life

accompany or flow

from Justification

Adoption

May we in this life have
assurance of Gods love?
And, peace of conscience?
And, Joy in the holy Ghost?
Or, Cannot these be had
till after this life?

Yes
Yes
Yes
Yes

And Shall we have in this
life increase of grace?
And, Perseverance therein
to the end?

Yes
Yes
Yes

And, Do all these benefits
accompany or flow from our
Justification, Adoption and
Sanctification?

Yes
Yes
Yes

Or, Can those have any of
these benefits, who are not
Justified, Adopted and San-
ctified?

No

37 Q. What benefits do
Believers receive from Christ
at death?

Are their souls at death
made perfect in holiness?

Yes

Or, Doth some corruption
remain in them?

No

And, Do they immediate-
ly passe into glory?

Yes

Before they be again united
to their bodies?

Yes

And, Do their bodies im-
mediately passe into glory?

No

Or, Rest in their graves till
the resurrection?

Yes

Are their bodies at death
separated from Christ?

No

Or, Be they still united to
Christ?

Yes

38 Q.

Adoption, and San-
ctification, are assu-
rance of Gods love,
peace of conscience
m, Joy in the holy
Ghost *n*, encrease of
grace *o*, and perseve-
rance therein to the
end *p. m Rom. 5. 1, 2.*
5. n Ro. 14. 17. o Pro.
4. 18. p I Joh. 5. 13.
i Pet. 1. 5.

37 A. The souls of
believers are at their
death made perfect
in holiness *q*, and do
immediately pass in-
to glory *r*; and their
bodies being still u-
nited to Christ *s*, do
rest in their graves *t*.
till the resurrection *u*:
q Heb. 12. 23. r 2 Cor.
5. 1. 6. 8. Phil. 1. 2, 3.
Luk. 23. 43. s i Thes.
4. 14. t Isa. 57. 2. u Job.
19. 26, 27.

B 4. 38 A.

38 Q. What benefit do believers receive from Christ at the resurrection?

Shall they be raised again? Yes

In such a condition as they were before? No

Or, Shall they be raised in glory? Yes

And, Shall they be openly acknowledged and acquitted in the day of judgement? Yes

Or, Rejected? No

And, Condemned? No

And, Shall they be made perfectly blessed in the full enjoying of God? Yes

To all eternity? Yes

Or, Only for a time? No

39. Q. What is the duty which God requires of man?

Doth he require obedience to his revealed will? Yes

Or, Is it at our choice whether or no we will obey him? No

And, Is Gods revealed will the rule of our obedience? Yes

40 Q. What did God at first reveal to man for the rule of his obedience?

Was the moral Law given to man at first? No

Or, Not till afterwards? Yes

And, Did God reveal that to man as the rule of his obedience? Yes

38 A. At the resurrection, believers being raised up in glory, shall be openly acknowledged and acquitted in the day of judgement, and made perfectly blessed in the full enjoying of God to all eternity. *1 Cor. 15. 20. 23. Mat. 25. 23. 10. 32. y 1 Joh. 3. 1 Corin. 13. 2 I Thes. 4. 17, 18.*

39. A. The duty which God requires of man, is obedience to his revealed will. *1 Sam. 15. 22.*

40 A. The rule which God at first revealed to man for his obedience, was the moral Law. *6. b Rom. 1. 15. and 10. 5.*

41 Q. Where is the morall Law summarily comprehended?
Is it summarily comprehended in the ten commandments?

Yes

42 Q. What is the summe of the ten Commandments?

Are we to love the Lord our God with all our heart, with all our soul, with all our strength, and with all our minde?

Yes

And, To love our neighbours as our selves?

Yes

And, Is this the summe of the ten Commandments?

Yes

43 Q. What is the Preface to the ten Commandments?

44 Q. What doth the preface to the ten Commandments teach us?

Doth it teach us that God is the Lord?

Yes

And, That he is our God?

Yes

And, That he is our Redeemer?

Yes

Or, Can we be redeemed by any other?

No

And,

41 A. The morall Law is summarily comprehended in the ten Commandments c. c Deu. 10. 4.

42 A. The sum of the ten Commandments is, to love the Lord our God with all our heart, with all our soul, with all our strength, and with all our minde, and our neighbour as our selves d. d Mat. 22. 37, 38, 39, 40.

43 A. The Preface to the ten Commandments is in these words, [I am the LORD thy God c, &c.] e Exod. 20. 2.

44 A. The Preface of the ten Commandments, teacheth us, that because God is the Lord, and our God and redeemer, therefore we are bound to keep all his Com-

And, That therefore we are bound to keep all his Commandments?

Yes

Or, May we not withstanding all this break his Commandments?

No

Or, At least some of them?

No

45 Q. Which is the first Commandment?

Commandments

f Luk. 4. 74,

1 Pet. 1. 15, 16,

18, 19.

45 A. The first Commandment

[Thou shalt have no other Gods before me. g] g Exo. 20.

46 A. The first Commandment

quires us to know and acknowledge God

to be the only true God and our God

and to worship and glorifie him accordingly i. h 1 Chr. 16. 26.

9. Deu. 26. 27. 1 M. 4. 10. Ps. 29. 2.

46 Q. What is required in the first Commandment?

Doth it require us to know God?

Yes

Or, May we be safely ignorant of him?

No

And, Are we to acknowledge him to be the only true God?

Yes

And, That there is none other but he?

Yes

And, To be our God?

Yes

Or, Is it enough to acknowledge him to be God, though we do not take him to be our God?

No

And, Are we to worship and glorifie him accordingly?

Yes

To love him, feare him, trust in him, and obey him?

Yes

As God and as our God?

Yes

47 Q. What is forbidden in the first Commandment?

Doth it forbid the denying of the true God to be God?

Yes

Or,

47 A. The first Commandment forbiddeth the denying

ing

Or, To be our God ?

Yes

And, The neglect of worshipping and Glorifying him as such ?

Yes

Or, The giving of that glory and worship to any other, which is due to him alone ?

Yes

Or, May we give that glory or worship to some other ?

No

Or, Forbear to give it him ?

No

ing k, or not worshipping and glorifying the true God, as God l, and our God m, and the giving that worship and glory to any other which is due to him alone n. k Psal. 14. 1. l Rom. 1. 21. m Psal. 81. 10, 11. n Rom. 1. 25, 26.

48 Q. What are we specially taught by these words [before me] in the first Commandment ?

Do they teach us that God who seeth all things, taketh notice of the sin of having any other God ?

Yes

Or, Doth he take no notice of it at all ?

Yes

And, Is he much displeased with it ?

Yes

49 Q. Which is the second Commandment ?

48 A. These words [before me] in the first Commandment teach us that God who seeth all things taketh notice of, and is much displeased with the sin of having any other God o, o Ez. 8. 5. to the end.

49 A. The second Commandment is, [Thou shalt not make unto thee any graven image p. & c.] p Exo. 20. 4, 5, 6.

50 Q. What is required in the second Commandment ?

Doth God leave us to worship

50 A. The second Commandment requireth

ship and serve him in what way or manner we please?

Or, Not to worship him at all?

Or, Hath God appointed any Religious worship and Ordinances in his Word?

And, Doth this Commandment require us to receive and observe all such?

And, To keep them pure and entire?

Or, May we reject them?

Or, Not observe them?

At least some of them?

Or, Suffer them to be polluted?

Or, Corrupted?

51 Q. What is forbidden in the second Commandment?

Doth it forbid the worshiping of God by images, or any other way not appointed in his Word?

Or, May we worship God by images?

Or, By any other way of our own invention?

52 Q. What are the reasons annexed to the second Commandment?

Hath God a sovereignty over us?

And, A propriety in us?

And, Hath he a zeal to his own worship?

And,

quireth, the receiving, observing, and keeping

pure and intire, and such religious worship and Ordinances,

God hath appointed in his Word *q. q. Deut. 32. 46. Mar. 28. 1. Act. 2. 42.*

Act. 2. 42.

51 A. The second Commandment forbiddeth the worshiping of God by Images, or any other way not appointed in his word *f. 1. Deut. 15, 16, 17, 18, 1. Exo. 32. 5, 8.*

52 A. The reasons annexed to the second Commandment are, Gods sovereignty over us, his propriety in us

And,

And,

And,

And,

And,

And,

And,

And,

And,

And,

And,

And,

And, Are these reasons why
 should not worship him
 any other way then what
 hath appointed in his
 word?

53 Q. Which is the third
 commandment?

54 Q. What is required in
 the third Commandment?

Doth it require the holy
 and reverend use of Gods
 Names?

Of his Titles?

And, Of his Attributes?

And, Of his Ordinances?

Of his Word?

And, Of his Works?

Or, May any of these be
 used in an unholy and irreve-
 rend manner?

55 Q. What is forbidden in
 the third Commandment?

Doth it forbid all profa-
 ning any thing whereby God
 makes himself known?

And, All abusing thereof?

56 Q.

and the zeal he hath
 to his own worship w.

Psalm. 96. 2, 3, 6. Psalm.

Yes 45. 11. W *Exo. 34. 12,*
 14.

53 A. The third
 Commandment is,
 [Thou shalt not take
 the Name of the Lord
 thy God in vaine &
 &c.] *x Exo. 20. 7.*

54 A. The third
 Commandment re-
 quireth the holy and
 reverent use of Gods
 Names, Titles, attri-
 butes a, Ordinances b,
 Word c, and Works d.
y Mat. 6. 9. Dent. 28.

58. 2 *Psalm. 68. 4.*
a Revel. 3. 4. b Malac.
1. 11. 14. c Psalm. 138.
1, 2. d Job 36. 24.

55 A. The third
 Commandment for-
 biddeth all propa-
 nizing or abusing of
 any thing whereby
 God makes him-
 self

56 Q. What is the reason annexed to the third Commandment?

It is because the Lord our God will not suffer the breakers of this Commandment to escape his righteous Judgements?

Do they not sometimes escape punishment from men?

And, May they not likewise escape Gods righteous Judgements?

Yes

Yes

No

57 Q. Which is the fourth Commandment?

58 Q. What is required in the fourth Commandment?

Doth it require the keeping holy to God such set time as he hath appointed in his word?

Hath God expressly appointed one whole day in se-

ven,

self known e. e. M
6, 7. 12. and 2. 2. 3
3. 14.

56 A. The reason annexed to the third Commandment is that however breakers of the Commandment may escape punishment from men, yet the Lord our God will not suffer them to escape his righteous Judgments. f. f. 1. 2. 12, 17, 22, 29. 1. 3. 13. Den. 28. 58.

57 A. The fourth Commandment is [Remember the Sabbath day to keep it holy: Six daies &c.] Exo. 20. 8, 9, 10.

58 A. The fourth Commandment requireth the keeping holy to God such time as he hath appointed in his word expressly

Men, to be a holy Sabbath to himself?

2. Or, Hath he left it to us to keep what time we please?

59 Q. Which day of the seven hath God appointed to be the weekly Sabbath?

Did God at first appoint the seventh day of the week to be the weekly Sabbath?

And, Was this to be observed from the beginning of the world to the resurrection of Christ?

And, Is it to be observed still?

Or, The first day of the week ever since?

And, Is that to continue to the end of the world?

Is this the Christian Sabbath?

60 Q. How is the Sabbath to be sanctified?

Is it enough to rest some part of that day?

Or, Must we rest all the day?

Even from such worldly employments and recreations are lawful on other daies?

Or, from such things only are at all times sinfull?

Are not works of necessity and mercy to be done that day?

And,

Yes expressly one whole day in seven, to be a

No holy Sabbath to himself *b. h Dent. 5. 12, 13, 14.*

49 A. From the beginning of the world to the resurrection

Yes of Christ, God appointed the seventh day the weekly Sabbath, and the first day

Yes of the week ever since, to continue to

No the end of the world which is the Christi-

Yes an Sabbath *i. i Gen. 2. 2, 3. I Cor. 16. 1, 2.*

Yes *Act. 20. 7.*

60 A. The Sabbath is to be sanctified by a

No holy resting all that

Yes day, even from such

worldly imployments

and recreations as are

lawful on other daies

No, and spending the

whole time in the

publike and private

And, May we spend the rest of the time idly?

Or, Must we spend the whole time in the publick and private exercises of Gods worship, except so much as is to be taken up in the works of necessity and mercy?

Or, May we when we have spent some time in publick worship, spend the rest how we please?

61 Q. *What is forbidden in the fourth Commandment?*

Doth it forbid the omission of the duties required?

And, The carelesse performance of them?

And, The profaning of the day by idlenesse?

Or, By doing that which is in it self sinful?

Or, By unnecessary thoughts, words and works about worldly imployments and recreations?

No vate exercises of worship m, except as much time as is taken up in the works of necessity and mercy. k Ex. 20. 8. Ex. 16. 25, 26, 27. Neh. 13. 15, 16, 17, 19, 21, 22. m Luk. 16. Act. 20. 7. 9. title. Isa. 60. n Mat. 12. 1, 2.

Yes Ex. 16. 25, 26, 27. Neh. 13. 15, 16, 17, 19, 21, 22. m Luk. 16. Act. 20. 7. 9. title. Isa. 60. n Mat. 12. 1, 2.

No 16. Act. 20. 7. 9. title. Isa. 60. n Mat. 12. 1, 2.

61 A. The fourth Commandment biddeth the omission of carelesse performance of the duties required, and profaning the day by idlenesse, or doing that which is in it self sinful, or by unnecessary thoughts, words, or works about callings and recreations. r. o Eze. 22. Am. 8. 5. Mal. 13. Acts 20. 7. q Ex. 23. 38. r Lev.

62 Q. What are the reasons annexed to the fourth Commandment?

Is not Gods allowing us six dayes of the week for our employments, the reason why we should the rather keep a seventh day holy to him?

And, Doth not God challenge a special propriety therein?

And, Is not Gods own example, and his blessing the Sabbath day, a further reason for us to keep it holy?

Yes

Yes

Yes

24, 25, 26. *Isa.* 58. 13.

62 A. The reasons annexed to the fourth Commandment are, Gods allowing us six dayes of the week for our own employments, his challenging a special propriety in the seventh, his own example, & his blessing the Sabbath day. *Exod.* 20. 9. & *Exod.*

011.

63 Q. Which is the fifth Commandment?

63 A. The fifth Commandment is, [Honour thy father and thy mother, &c. *u. n. Exod.* 20. 12.]

64 Q. What is required in the fifth commandment?

Doth it require the preserving the honour which belongeth to every one in their several places and relations?

As superiors, inferiors, or equals?

Or, Only the honour due to our natural parents?

Or, Only to our superiors?

Yes

No

No

Ans.

64 A. The fifth Commandment requireth the preserving the honour, and performing the duties belonging to every one in their several places and relations, as superiors, inferiours, or equals,

C

quals,

And, May we spend the rest of the time idly?

No

Or, Must we spend the whole time in the publick and private exercises of Gods worship, except so much as is to be taken up in the works of necessity and mercy?

Yes

Or, May we when we have spent some time in publick worship, spend the rest how we please?

No

vate exercises of Gods worship *m*, except so much time as is to be taken up in the works of necessity and mercy. *k* Ex. 20. 8. *l* Ex. 16. 25, 26, 27, *l* Neh. 13. 15, 16, 17, 19, 21, 22. *m* Luk. 16. *Act*. 20. 7. *P* 92. title. *Isa*. 66. *n* Mat. 12. 1, to

61 Q. What is forbidden in the fourth Commandment?

Doth it forbid the omission of the duties required?

Yes

And, The careless performance of them?

Yes

And, The profaning of the day by idleness?

Yes

Or, By doing that which is in it self sinful?

Yes

Or, By unnecessary thoughts, words and works about worldly employments and recreations?

Yes

61 A. The fourth Commandment forbiddeth the omission or careless performance of the duties required, and the profaning the day by idleness, or doing that which is in it self sinful, or by unnecessary thoughts, words or works about worldly callings and recreations. *r. o* Exe. 22. *Am*. 8. 5. *Mal*. 13. *Acts* 20. 7. *q* Exe. 23. 38. *r* *Jer*.

62 Q. What are the reasons annexed to the fourth Commandment?

Is not Gods allowing us six dayes of the week for our imployments, the reason why we should the rather keep a seventh day holy to him?

And, Doth not God challenge a special propriety therein?

And, Is not Gods own example, and his blessing the Sabbath day, a further reason for us to keep it holy?

Yes

Yes

Yes

63 Q. Which is the fifth Commandment?

64 Q. What is required in the fifth commandment?

Doth it require the preserving the honour which belongeth to every one in their severall places and relations?

As superiors, inferiors, or equals?

Or, Only the honour due to our natural parents?

Or, Only to our superiours?

Ans.

24, 25, 26. *Isa.* 58. 13.

62 A. The reasons annexed to the fourth Commandment are, Gods allowing us six dayes of the week for our own imployments & his challenging a special propriety in the seventh, his own example, & his blessing the Sabbath day &c. *Exod.* 20. 9. & *Exod.*

011.

63 A. The fifth Commandment is, [Honour thy father and thy mother, &c. *u.* *Exod.* 20. 12]

64 A. The fifth Commandment requireth the preserving the honour, and performing the duties belonging to every one in their severall places and relations, as superiors w, inferiours x, or equals y,

Yes

No

No

C

And, Doth it require the performing all duties so belonging to them?

65 Q. What is forbidden in the fifth Commandment?

Doth it forbid the neglect of the honour and duty which belongeth to every one in their several places and relations?

And, Doing any thing against it?

Or, May we reproach or disgrace our superiours?

Or, Unduly oppose and resist them?

Or, Disobey their lawful commands?

Or, May we carey our selves proudly and scornfully towards our equals?

Or, Inferiours?

66 Q. What is the reason annexed to the fifth Commandment?

Is there a promise of long life and prosperity to all such as keep this Commandment?

And, Are we to understand this (and other such promises of temporal mercies) without limitation?

Or, Onely as it shall serve for Gods glory and our own good?

quals 7. w Eph. 5. 21
x 1 Pet. 2. 17. y Rom
12. 20.

65 A. The fifth Commandment forbiddeth the neglecting of or doing any thing against the honour and duty which belongeth to every one in their several places & relations.

2 Mat. 15. 4, 5, 6. & 34. 2, 3, 4. Rom. 13.

66 A. The Reason annexed to the fifth Commandment is a promise of long life and prosperity (as farre as it shall serve for Gods glory and their own good) to all such as keep this Commandment
a Deut. 5. 16. Eph.
2, 3.

67 Q. Which is the sixth Commandment?

68 Q. What is required in the sixth Commandment?

Doth it require all lawful endeavours to preserve our own life?

And, To preserve the life of others?

Or, Is it sufficient that we do not take it away?

Or, May we use any unlawful means to preserve it?

69 Q. What is forbidden in the sixth Commandment?

Doth it forbid the taking away of our own life?

And, The taking away of our neighbours life unjustly?

And, Whatsoever tendeth thereunto?

Or, Doth it follow hatred and malice?

Or, rash and immoderate anger?

Or, Reproaches and injuries which do not actually take away life?

And, Doth it forbid all putting of malefactors to death by the Magistrate?

Or, All taking away the lives of men in a lawful way or necessary defence?

70 Q. Which is the seventh Commandment?

71 Q.

67 A. The sixth Commandment is, [Thou shalt not kill] b] b Exo. 20. 13.

68 A. The sixth Commandment requireth all lawfull endeavours to preserve our own life c, & the life of others d, c Eph. 5. 28, 29. d t King. 18. 4.

69 A. The sixth Commandment forbiddeth the taking away of our own life or the life of our neighbour unjustly, and whatsoever tendeth thereunto e.

e Añ. 16. 28. Gen. 9. 6.

70 A. The seventh Commandment is,

C 2 [Thou

71 Q. What is required in the seventh Commandment?

Doth it require the preservation of our own chastity? Yes

And, The chastity of our neighbours? Yes

And, This in heart, speech, and behaviour? Yes

Or, Is it sufficient to avoid grosse acts of uncleanness? No

72 Q. What is forbidden in the seventh Commandment?

Doth it forbid all unchaste thoughts, words and actions? Yes

Or, Doth it allow unchaste and wanton thoughts? No

Or, Lascivious and wanton words? No

Or, Gestures?

73 Q. Which is the eighth Commandment?

74 Q. What is required in the eighth Commandment?

Doth it require the lawful procuring and furthering of our own wealth and outward estate?

And, The wealth and outward estate of others?

Or,

[Thou shalt not commit adultery] If Exo 20. 14.

71 A. The seventh Commandment

requireth the preservation of our own

and our neighbour's

chastity in heart,

speech and behaviour.

Our g. g. 1 Cor. 7. 2. do 5. 34, 36. Col 4 6. E eff

5. 3, 4,

72 A. The seventh Commandment

bidderth all unchaste

thoughts, words and

actions b. h Mat. 1

19 and 5. 28. Eph. 3. 4

73 A. The eighth Commandment

[Thou shalt not steal]

74 A. The eighth Commandment

requireth the lawful procuring and furthering the wealth and outward estate

Or, Is it sufficient to look
to our selves only, without
regarding others?

Or, May we be altogether
carelesse of either?

Or, May we use any sinful
or unlawful way to procure
wealth to our selves or o-
thers?

75 Q. What is forbidden in
the eighth Commandment?

Doth it forbid whatsoever
doth or may unjustly hinder
our own wealth or outward
estate?

Or, The wealth and out-
ward estate of our neigh-
bour?

Or, May we unjustly pre-
judice others to enrich our
selves?

76 Q. Which is the ninth
Commandment?

77 Q. What is required in
the ninth Commandment?

Doth it require the main-
taining and promoting of
lawfull truth between man and man?

And, Of our own and our
neighbours good name?

Especially in witness bearing?

No

No

No

Yes

Yes

No

of our selves and o-
thers *Gen. 30.30.*

1 Tim. 5.8. Lev. 25.

35. Deu. 22. 1,2,3,4,

5. Exo. 23. 4, 5. Gen.

47. 14, 20.

75 A. The Eighth
Commandment for-
biddeth whatsoever
doth or may unjust-
ly hinder our own
or our neighbours
wealth or outward

estate *1. 1 Pro. 21. 17*

& 23. 20, 21. & 28. 19

Eph. 4. 28.

76 A. The ninth
commandment is,

[*Thou shalt not bear
false witness, &c.*]

Exo. 20. 16.

77 A. The ninth
Commandment re-
quireth the maintai-
ning and promoting

of truth between

man and man, and

of our own and our

neigh-

Or,

C 3

Or, Is it enough to seek our own credit, though with prejudice to truth, or the good name of others?

Or, May we be carelesse of either?

78 Q. What is forbidden in the ninth Commandment?

Doth it forbid whatsoever is prejudicial to truth?

And, Whatsoever is injurious to our own or our neighbours good name?

Is not lawfull sometimes to lie?

At least in smaller matters?

Or, For our own or others advantage?

Or, For the preservation of our selves, or others?

Or, For good end?

79 Q. Which is the tenth Commandment?

80 Q. What is required in the tenth Commandment?

Doth it require full contentment with our own condition?

Without the least motions or inclinations to the contrary?

Or, Is it enough, that we do not use unlawful means to alter it?

neighbours good name o, especially witness-bearing

n *Zach. 8. 16. o 3*

78 A. The ninth

Commandment fo

biddeth whatsoev

is prejudiciall

truth, or injurio

to our own, or o

neighbours good

name q. q *1 Sam. 1*

28. *Lev. 19. 6. P*

15. 3.

79. A. The tenth

Commandment

[Thou shalt not cov

thy neighbour's bon

r &c.] *Exod. 20. 17*

80 A. The tenth

Commandment re

quirerh full content

ment with our own

condition s, and

right and charitabl

frame of spirit to

ward our neighbour

and

And,

And, Must we have a right
and charitable frame towards
our neighbour, and all that is
his ?

Rejoycing in anothers good
as our own ?

And, Sympathizing with
others in affliction ?

Or, Is it enough that we
do not outwardly wrong
them in any thing ?

81 Q. What is forbidden in
the tenth Commandment ?

Doth it forbid all discon-
tentment with our own e-
state ?

Although but in the least
motions or inclinations of
the heart ?

And, Envyng or grieving
at the good of our neighbour ?

And, All inordinate moti-
ons, and affections to any
thing that is his ?

May we wish his hurt ?

Nor cover to have any
thing that is his ?

82 Q. Is no man able per-
fectly to keep the command-
ments of God ?

Was not Adam able before
his fall ?

Is no meer man since the
fall

and all that is his t.

s Heb. 13. 5. 1 Tim.

6. 6. t Rom. 12. 15.

1 Tim. 15. 1 Cor. 13.

4, 5. 6, 7.

81 A. The tenth

Commandment for-

biddeth all discon-

tentment with our

own estate u, envy-

ing or grieving at

the good of our

neighbour w, and all

inordinate motions

and affections to any

thing that is his x.

u 1 Kin. 21. 4 Est. 5.

13. 1 Corin. 10. 10.

w Gal. 5. 26. Jam. 3.

14, 16. x Rom. 7. 7, 8.

& 13 9. Dent. 5. 21.

82. A. No meer

man since the fall, is

able in this life per-

fectly to keep the

Commandments of

C 4, God

all, able in this life perfectly
to keep them ?

No

Was not Christ able to do
it in this life ?

Yes

And, Was not he meer man ?

No

Or, Was he God as well
as man ?

Yes

Shall not the glorified
Saints in heaven be able per-
fectly to keep the command-
ments of God ?

Yes

And, Not in this life ?

No

But to they daily break
them, in thought, word and
deed ?

Yes

83 Q. Are all transgressions
of the law equally hainous ?

Or, Are some sinnes more
hainous in the sight of God
then others ?

Yes

Are some sins in themselves
more hainous then others ?

Yes

And, Are some sins made
more hainous, by reason of
several aggravations, then o-
therwise they would be ?

Yes

84 Q. What doth every sin
deserve ?

Doth every sinne deserve
Gods wrath and curse ?

Yes

In this life only ?

No

Or, In that only which is
to come ?

No

Or, both in this life and
that which is to come ?

Yes

Is not that too great a pu-
nishment ?

No

Not

God y, but dai
break them

thought, word

deed & y Eccl. 7.

1 Joh. 1.8, 10. Gal.

17.2 Gen. 6.5. &

21. Rom. 3.6, to

Iam. 3,2, to 13.

83. A. Some sins
themselves, and

reason of several

gravations, are more

hainous in the si

of God then oth

a. a Ez. k 8.6, 13,

1 Joh. 5.16. Psal.

17, 32, 56.

84. A. Every sin

serveth Gods wr

& curse, both in t

life, and that whi

is to come b. b. E

5.6. Gal. 3.10. La

3 39. Mat. 25.41.

da Not for the smallest sins ? No

85 Q. What doth God require of us, that we may escape his wrath and curse due to sin ?

Gal. Is there any way to escape it ? Yes

& And, Shall all escape it ? No

to Doth God require of us faith in Jesus Christ that we may escape it ? Yes

And, doth he require repentance unto life ? Yes

Or, Shall any escape gods wrath and curse, that do not believe in Christ ? No

Or, Do not repent ? No

And, Doth God require of us faith and repentance ? Yes

Or, Is it sufficient to say, Christ hath beleaved and repented for us ? No

Are there not outward meanes whereby Christ communicateth to us the benefits of redemption ? Yes

And, Doth God require a diligent use of all these means ? Yes

Or, May we safely neglect any of them ? No

Or, Use them carelesly ? No

Or, Can we expect ordinarily that they shall escape the wrath and curse of God who do not use them ? No

86 Q. What is faith in Jesus Christ ?

Is it a saving grace whereby we

85 A. To escape the wrath and curse of God due to us for sin, God requireth of us, Faith in Jesus Christ, Repentance unto life, with the diligent use of all outward means whereby Christ communicateth to us the benefits of redemption. *Act. 20. 21. d Pro. 2. 1, 10 6. & 8. 32, to the end. Isa. 55. 3.*

86 A. Faith in Jesus Christ is a saving grace,

we receive, and rest upon Christ alone for salvation, as he is offered to us in the Gospel?

Yes

Or, May we expect to be saved by any other, without Christ?

No

Or, Together with Christ?

No

Or, To be saved by Christ upon any other terms than as he is offered to us in the Gospel?

No

Do we not receive, and rest upon Christ for salvation by any other graces?

No

Or, By our good works?

No

Or, Is it by faith only?

Yes

87 Q. What is repentance unto life?

Is it a saving grace whereby a sinner turneth from sin unto God?

Yes

Or, May there be repentance unto life, without a turning from sin?

No

Or, without turning to God?

No

And, Doth this arise out of a true sense of his sin?

Yes

And, A true apprehension of the mercy of God in Christ?

Yes

Or, May we expect a true repentance without these?

No

Must there be a grief and hatred of sin?

Yes

And, A purpose of, and endeavour

grace whereby we receive, & rest upon him alone for salvation, as he is offered to us in the Gospel. *e Heb. 10. 39. f 1. 12. Isa. 26 3, 4. Ph 3. 9. Gal. 2. 16.*

87 A. Repentance unto life is a saving grace, whereby a sinner out of a true sense of his sin, and of the apprehension of the mercy of God in Christ, doth with grief and hatred of his sin, turn from sin unto God, with a full purpose of heart, and endeavour after obedience. *1. g. 11. 18. h Act. 2. 38. i Joel 2. 12. f 18.*

endeavor after new obedience? *Yes*

Or, Can he be said to turn
 from his sin to God, who doth
 not grieve for it?

No

Or, Not hate it?

No

Or, Who doth not purpose
 and endeavour after new o-
 bedience?

No

88 Q. *What are the out-
 ward meanes whereby Christ
 communicateth to us the bene-
 fits of redemption?*

Are his Ordinances the or-
 dinary and outward meanes
 thereof?

Yes

Especially the Word, Sacra-
 ments, and Prayer?

Yes

Are all these made effectua-
 l to the Elect for salvation?

Yes

And, To them only?

Yes

Or, Berthey made effectual
 a to salvation to any that are
 not elected?

No

89 Q. *How is the word
 made effectual to salvation?*

Is the Word an effectual
 means of convincing and con-
 verting sinners?

Yes

And, Is it effectual (when
 they are converted) to build
 them up in holinesse and
 comfort, through faith unto
 salvation?

Yes

Is the reading of the word
 useful to these ends?

Yes

But

18, 19. *Ezek. 36. 31.*

11 *Cor. 7. 11. Isa. 1.*

16, 17.

88 A. The outward
 and ordinary means
 whereby Christ com-
 municateth to us the
 benefits of redem-
 ption, are his Or-
 dinances, especially
 the Word, Sacra-
 ments and Prayer, all
 which are made effe-
 ctual to the elect for
 salvation *m. m Mat.*
 19. 20. *Act. 2. 42,*
 46, 47.

89 A. The Spirit
 of God maketh the
 reading, but especi-
 ally the Preaching of
 the Word, an effectua-
 l means of convin-
 cing and converting
 sinners, and of build-
 ing them up in holi-
 nesse and comfort
 through

But especially the preaching of the word ?

And, Hath the word this efficacy of it self, without the Spirit ?

Or, Doth the Spirit of God make it effectual for these ends ?

90 Q. *How is the word to be read and heard that it may become effectual to salvation ?*

Will any negligent reading or hearing the word, serve the turn ?

Or, Must we attend upon it with diligence ?

And, With preparation ?

And, With Prayer ?

And, Must we receive it with faith and love ?

And, Lay it up in our hearts ?

And, Practise it in our lives ?

Or, Is it enough to read or hear the word, though we never regard to lay it up or practise it ?

91 Q. *How do the Sacraments become effectual means of salvation ?*

Is it from any vertue meerly in themselves ?

Or, In him that doth administer them ?

Or, Is it only by the blessing of Christ and the working

through faith unto

Yes salvation n.n. *Neb.*

8.1 Co. 14. 24. 25. *An*

No 16. 18. *Ps.* 19. 8. 4.

28. 32. *Ro.* 15. 4. 27

Yes 3. 15, 16, 17. & 1. 16

90 A. That the

word may become

effectually to salvation

on, we must attend

thereunto with diligence

No o, preparation

on p, and prayer

Yes receive it with faith

Yes and love, lay it

in our hearts s, and

Yes practise it in our

Yes lives. o *Pro.* 8. 3. ed

p 1 *Pet.* 2. 1, 2. q *P.*

119. 18. r *Heb.* 4. em

2 *Ths.* 2. 10. s *Ps.* 11. cor

No 11. r *Luk.* 8. 15. lat on

1. 25.

91 A. The Sacraments

become effectually

means of salvation,

not from any vertue

in them, or from

him that doth administer

them, but only

Q. Do they become effectual
in all?
Or, Only in them that by
faith receive them?

Yes by the blessing of
Christ *u*, and the
working of his Spi-
rit in them that by
faith receive them *w*.

u 1 Pet. 3. 21. *Mat*,
2. 11. 1 Cor. 3. 6, 7.
w 1 Cor. 12. 13.

92 Q. What is a Sacra-
ment?

Is it an holy Ordinance
instituted by Christ?

Or, Only of mans inven-
tion?

Is there any use therein of
visible signes?

Are Christ and the benefits
of the Covenant thereby re-
presented, sealed and appli-
ed to beleevers?

Or, Be they uselesse and
empty signes?

Or, Do they signifie and
confirm temporall blessing
only?

63 Q. Which are the Sacra-
ments of the new Testament?

Baptisme and the Lords
Supper?

Are there no more Sacra-
ments of the new Testament,
but these two?

94 Q. What is Baptism?

Doth

Yes

No

Yes

Yes

No

No

Yes

No

92. A. A Sacrament
is an holy Ordinance
instituted by Christ,
wherein by sensible
signes, Christ and the
benefits of the new
Covenant are repre-
sented, sealed and ap-
plied to beleevers *x*.

x Gen. 7. 7. 10. *Exod*.
12. chap. 1 Cor. 21.
23, 26.

93. A. The Sacra-
ments of the new
Testament are, Bap-
tism *y*, and the Lords
Supper *z*. *y* *Mat*. 28.
19. 2 *Mat*. 26. 26, 27,
28.

94 A. Baptisme is

a

Doth the Sacrament of Baptism signifie and seal our ingrafting into Christ, & partaking of the benefits of the Covenant of grace?

Yes

And, Doth it signifie and seal our engagement to be the Lords?

Yes

And, is this done by washing with water, in the Name of the Father, and of the Son, and of the holy Ghost?

Yes

95. Q. To whom is Baptism to be administred?

Is Baptism to be administred promiscuously, to those that be out of the visible Church, as well as to those that are within it?

No

May not those that are out of the visible Church be baptized, when they come to profess their faith in Christ, & obedience to Christ?

Yes

And, Not till then?

No

Are not the infants of such as are members of the visible Church to be baptized?

Yes

While they are infants?

Yes

in Sacrament when the washing with water in the name of the Father, & of the Son, and of the holy Ghost, doth signifie and seal our ingrafting into Christ, and partaking of the benefits of the Covenant of grace, & our engagement to be the Lords. *6. a. Mat. 28. 19. b. Rom. 6. a. Gal. 3. 27.*

95. A. Baptism is not to be administred to any that are out of the visible Church, till they profess their faith in Christ, & obedience to him, but the infants of such as are members of the visible Church are to be baptized. *d. e. Act. 16. 36, 37. and 2. Tim. 1. 6. d. Act. 2. 38, 39. Gal. 3. 27. 17. 10. with Col.*

96 Q. What is the Lords Supper?

Is it a Sacrement wherein by giving & receiving bread & wine according to Christs appointment, his death is shewed forth?

Or, Is it sufficient that only bread be given and received?

Or, Onely the wine?

Or, Hath Christ appointed giving and receiving both of the bread and wine?

And, Do we thereby shew forth Christs death?

Are the worthy receivers made partakers therein, of Christs body and blood with all his benefits to their spirituall nourishment and growth in grace?

Do all those that receive the Lords Supper, thus partake of Christ?

Or, Only those that are worthy receivers?

Do they partake of Christs body and blood after a corporal and carnal manner?

Or, By faith?

97 Q. What is required in the worthy receiving of the Lords Supper?

2. Must those that would worthily partake of the Lords Supper, examine themselves of

11, 12. 1 Cor. 7. 14.

96 A. The Lords Supper is a Sacrament, wherein by giving and receiving bread & wine according to Christs appointment, his death is shewed forth; and the worthy receivers are, not after a corporal and carnall manner, but by faith made partakers of his body and blood, with all his benefits, to their spirituall nourishment and growth in grace, 1 Cor. 11. 23, 24, 25. 26. & 10. 16.

Yes

No

No

Yes

Yes

Yes

No

Yes

No

Yes

97 A. It is required of them that would worthily partake of the Lords Supper, that they examine them-

of their knowledge to discern
the Lords body?

And, of their faith to feed
upon him?

And, Of their repentance,
love, and new obedience?

Or, Can they partake wor-
thily that are ignorant and
cannot discern the Lords bo-
dy?

Or, That do not beleeve?

Or, Not repent?

Or, They that have no love
to God?

Or, To his children?

Or, That do not endeavor
to walk in new obedience?

Is there any danger of
coming unworthily?

Do they that come unwor-
thily eat & drink judgement
to themselves?

98^Q. What is prayer?

Is it only to repeat some
words, though without affe-
ction and understanding?

Or, Is it an offering up of
our desires to God?

For things agreeable to his
will?

May we pray to none but
God?

Nor to Saints or Angels,
or the Virgin Mary?

Nor, To images?

Must we pray in Christs
name?

themselves of the
knowledge to

discerne the Lords

body, of their faith

to feed on him, g,

their repentance

love, and new ob-

dience, lest com-

ing unworthily

eat and drink judg-

ment to themselves

f 1 Corinth. II. 12.

g 1 Cor. 13. 5. h 1 Pr

II. 31. i 1 Corin

16. 17. k 1 Cor

7, 8. l 1 Cor. II. 12.

29.

Yes

No

No

No

Yes

Yes

98 A. Prayer

offering up of

desires to God,

things agreeable

to his will, in

the name of Christ

with confession

of our sins, and the

full acknowle-

dgment of his mer-

cy m P/62. 8. n 1

And

And, In his only ?

Yes

p Psa. 32. 5, 6. Dan 94. q Phil. 4. 6.

Trusting in him and none else for making our prayers accepted ?

Yes

Or, May we pray in the name of any other ?

No

Or, For things sinful or not agreeable to Gods will ?

No

Must we in our prayers confess our sins ?

Yes

And, Thankfully acknowledge Gods mercies ?

Yes

99 Q. What rule hath God given for our direction in Prayer ?

Is the whole word of God of use to direct us in Prayer ?

Yes

And, Is that form of Prayer which Christ taught his Disciples (commonly called the Lords Prayer) a more special rule of direction ?

Yes

99 A. The whole word of God is of use to direct us in prayer, but the special rule of direction is, that forme of prayer which Christ taught his Disciples, commonly called, *The Lords Prayer*. I John. 5. 14. I Mat. 6. 9, 10, 11, 13. with Luk. 11. 2, 3, 4.

100 Q. What doth the Preface to the Lords prayer teach us ?

Do these words [*Our Father which art in heaven*] teach us to draw neer to God with all holy reverence ?

Yes

And, Confidence ?

Yes

As Children to a Father ?

Yes

100 A. the Preface of the Lords Prayer which is [*Our Father which art in heaven*], teacheth us to draw neere to God with all reverence

That

D

and

Or, May Satans Kingdome
ence Gods Kingdome stand
a Farerther?

eady hat the Kingdome of grace
and y be advanced?

Our selves and others
pray ught into it, and kept in it?

And, that the Kingdome of
u ry may be hastned?

11.

5. 17

1 the

which

l be

ve p

vould

d on

him

who

him

and

diff

o his

Mat.

.3. 2

out.

In the

on, w

King

pray

ingd

No

Yes

Yes

Yes

may be destroyed *b*,
and that the King-
dome of grace may
be advanced *c*, our
selves and others
brought into it, and
kept in it *d*, and that
the Kingdom of glo-
ry may be hastened *e*.

Mat. 6. 10. b Ps. 68.

1, 18. c Rev 12. 10, 11.

d 2 Thes. 3. 1. Rom.

10. 1. Job. 17. 9, 10.

e Rev. 22. 20.

103 Q. What do we pray for
the third Petition?

Do we pray in these words
by will be done in earth, as
in heaven] that God by
his grace would make us able
to know his will?

And, To obey it?

And, To submit to it?

And, That in all things?

Mat. 6. 10. b Ps. 68.

.3. 2

out. May we not in some things

obey his will?

For grudge at it?

For prefer, our own wills

are it?

pray ut must we know, obey

ingd submit to it in all things?

Yes

Yes

Yes

Yes

Yes

No

No

No

Yes

Are

103 A. In the third
Petition, which is,

[Thy will be done in
earth, as it is in hea-
ven]

we pray that

God by his grace

would make us able

and willing to know

obey, and submit to

his will in all things

g, as the Angels do in

heaven *b, g Psal. 67.*

throughout. *Psal. 119. 36. Mat. 25. 39.*

2 Sam. 15. 25. Job 1. 22

D 2 h Psal.

Are we not able or willing to it of our selves ?

No

And, Can we not be made willing and able but by his grace ?

No

104 Q What do we pray for in the fourth Petition ?

Do we pray in these words [Give us this day our daily bread] that we may receive a competent portion of the good things of this life ?

Yes

And, That of Gods free gift ?

Yes

And, Injoy his blessing with them ?

Yes

Cannot we our selves procure them by our industry ?

No

Nor deserve to have them bestowed upon us ?

No

Or, Blessed to us ?

No

And, Cannot they doe us good of themselves without Gods blessing ?

No

105 Q What do we pray for in the fifth Petition ?

Do we pray in these words Forgive us our debts, as we forgive our debtors] that God for Christs sake would freely pardon all our sins ?

Yes

Are we by our sins become debtors to Gods justice ?

Yes

Cannot we our selves satisfy Gods Justice, and so pay that debt ?

No

Nor have them forgiven us for

h Psal. 103. 20.

104 A. In the fourth Petition, which

[Give us this our daily bread]

pray that of Gods

free gift we may receive a competent

portion of the good things of this life

enjoy his blessing with them k. i. A.

5 11. k Pro. 30. 25. Gen. 28. 20 17. 4. 4. 5.

105 A. In the fifth Petition, which

[And forgive us our debts, as we forgive our debtors]

pray that God for Christs sake would

pardon all our sins which we are thereby

ther encouraged to ask, because by

20. for our own sake? *No*

Or, Only for Christs sake? *Yes*

Doth God expect when we desire forgivenesse from him, that we should from the heart forgive others?

Yes

Or, Is it enough that we do it in words only?

No

And, Can we do this of our selves?

No

Or, Must we be inabled by his grace?

Yes

And, Is it any encouragement to ask forgivenesse from God, when by his grace we are inabled from the heart to forgive others?

Yes

106 Q. *What do we pray for in the sixth Petition?*

Do we pray in these words [*Lead us not into temptation, but deliver us from evil*] that God would keep us from being temped to sin?

Yes

Or, At least support and deliver us when we are temped?

Yes

Are Gods children in danger of being temped to sin as well as others?

Yes

Are we not able of our selves to avoid temptation?

No

Or, To stand or be supported in temptation, by our own strength?

No

Nor deliver our selves out of temptation?

No

And,

grace we are enabled from the heart to forgive others *n.*
1 *Mat. 6. 12. m Psal.*
51. 1. 7, 9, *Dan. 9.*
17, 18, 19. *n Luk. 11.*
4. *Mat. 18. 35.*

106 A. in the sixth Petition, which is, [*And lead us not into temptation, but deliver us from evil*] we pray that God would either keep us from being temped to sin *p.* or support and deliver us when we are temped *q.* *o Mat. 6. 13. p Mat. 26. 41. q 2 Cor 12. 1, 8.*

107 A.

And, Is none but God able to do it for us ?

No

107 Q. What doth the conclusion of the Lords Prayer teach us ?

Do these words [For thine is the Kingdom, and the power and the glory, for ever, Amen] teach us to take our encouragement in prayer for God only ?

Yes

Or, Can we have sufficient encouragement from our selves, or any other creature ?

No

And, Are we in our prayers to praise him ?

Yes

Ascribing to him the Kingdom or absolute sovereignty over all things ?

Yes

And, Almighty power to do all things ?

Yes

And, Infinite majesty and glorious excellency above all things ?

Yes

Or, Is any creature exempt from his authority ?

No

Or, Is any thing too hard for his power ?

No

Or, Any creature equal to him in glory ?

No

Do we say *Amen* in testimony of our desire and assurance to be heard ?

Yes

107 A. The Conclusion of the Lords Prayer, which is [For thine is the Kingdom and the power, and the glory, for ever, Amen] teacheth us to take our encouragement in Prayer from God only and in our prayers to praise him, ascribing Kingdom, power and glory to him, and in testimony of our desire and assurance to be heard, we say *Amen* u. r Mat. 13. f Dan. 9. 4, 7, 8, 16, 17, 18, 19, 21 Ch. 29. 10, 11, 12, 13 u I Cor. 14. 16. Rev. 22. 20, 21.

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The ten COMMANDMENTS, EXO. 20.

G D spake all these words, saying, I am the
GLRD thy God, which have brought thee out of
the land of Egypt, out of the house of bondage.

I. Thou shalt have no other gods before me.

II. Thou shalt not make unto thee any graven
image, or any likeness of any thing that is in heaven a-
bove, or that is in the earth beneath, or that is in the wa-
ter under the earth; thou shalt not bow down thy self
to them, nor serve them: For I the LORD thy God
am a jealous God, visiting the iniquity of the fathers
upon the children, unto the third and fourth generation
of them that hate me: and shewing mercy unto thou-
sands of them that love me and keep my Command-
ments.

III. Thou shalt not take the name of the LORD
thy God in vain: for the LORD will not hold him
guiltlesse, that taketh his name in vain.

IV. Remember the Sabbath Day to keep it holy:
Six daies shalt thou labour & do all thy work; but
the seventh day is the Sabbath of the LORD thy God,
in which thou shalt not do any work, thou, nor thy son, nor
thy daughter, thy man-servant, nor thy maid-servant,
nor thy cattel, nor thy stranger that is within thy
gates: For in six daies the LORD made heaven and
earth, the sea, and all that in them is, and rested the se-
venth day: wherefore the LORD blessed the Sabbath
day, and hallowed it.

V. Honour thy father and thy mother: that thy
daies may be long upon the land which the LORD
thy God giveth thee.

VI. Thou shalt not kill.

VII. Thou shalt not commit adultery;

VIII. Thou shalt not steal.

IX Thou

I X. Thou shalt not bear false witness against
neighbour.

X. Thou shalt not covet thy neighbours house,
thou shalt not covet thy neighbours wife, nor his man-
servant, nor his maid-servant, nor his ox, nor his ass,
nor any thing that is thy neighbours.

The LORDS PRAYER, Mat. 6.

O AL R Father which art in heaven, Hallow
thy Name, Thy Kingdome come, Thy will be
done on earth as it is in heaven, Give us this
dayly bread, And forgive us our debts, as we
forgive our debtors, And leade us not into temptation,
but deliver us from evil: For thine is the Kingdome,
the power, and the glory, for ever. Amen.

THE CREED.

I Beleeve in God the Father Almighty, maker
of heaven and earth: And in Jesus Christ his
only Son our Lord; which was conceived by the
holy Ghost, born of the Virgin Mary, suffered
under Pontius Pilate, was crucified, dead and buried,
he descended into hell *, the third day he rose
again from the dead, he ascended into heaven, and
sitteth on the right hand of God the Father Almighty,
and he shall come to judge the quick and the dead,
and under from thence he shall come to judge the
quick and the dead: I beleeve in the holy Ghost: the
anointing of death. Catholike Church, the communion of Saints,
the forgiveness of sins, the resurrection of the dead,
and the life everlasting. Amen.

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